

anumAna pramANa in bhAvarUpa ajnAna

ajnAna is sAkshi-bhAsya and hence pramANa does not operate for perception of ajnAna. We aver our ignorance spontaneously without any requirement of pramANa. However, the adjectives of ajnAna such as bhAvarUpa-tva, jnAna-nivartyatva, anAditva etc are not sAkshi-bhAsya. Accordingly, pramANa is required to know the adjectives of ajnAna.

One such adjective of ajnAna is bhAvarUpatva. It can be known through anumAna pramANa which is presented as under: -

विवादगोचरापन्नं प्रमाणज्ञानं, स्वप्रागभावव्यतिरिक्त-स्वविषयावरण-स्वनिवर्त्य-स्वदेशगत-वस्त्वन्तरपूर्वकम्,
अप्रकाशितार्थप्रकाशकत्वात्, अन्धकारे प्रथमोत्पन्नप्रदीपप्रभावत्।

Here:

the paksha is pramANa-jnAna (P);

the hetu is aprakAshita-artha-prakAshakatva (H);

the drishTanta is first-rays-of-lamp-lit in darkness (D); and

the sAdhya is pre-existing object which is different from prAg-abhAva of pramANa-jnAna, cover-or of object of pramANa-jnAna, removable by pramANa-jnAna and situates in the same place where pramANa-jnAna situates (S).

pramANa is ajnAta-jnApakam i.e. it makes known something which was hitherto unknown. It does not make a known object known. It makes an unknown object known.

It is like D which illuminates a pot kept in a dark room. The pot was covered in darkness, it was unilluminated (aprakAshita). And the D illuminates it. Thus, D possesses H.

D also possesses S. Darkness is the pre-existing vastvantara:

- (i) which is different from the prAgabhAva of D;
- (ii) which is cover-or of object of D;
- (iii) which is removable by D;
- (iv) which is located at the same place where D situates.

P by definition has H.

We have thus a vyApti between H and S. We have a perfect drishTanta in D. Therefore, by the force of anumAna, S will be in P resulting in to bhAvarUpa ajnAna.

Here, the sAdhya was carefully chosen to depict the features of ajnAna acceptable in advaita. These features are: -

- (i) ajnAna is different from the prAk-abhAva of pramANa-jnAna.
- (ii) ajnAna is the cover-or of the object of pramANa-jnAna.
- (iii) ajnAna is removable by pramANa-jnAna.
- (iv) ajnAna is located in the same place where pramANa-jnAna is located.

Another beautiful anumAna is employed for proving the bhAvarUpatva of ajnAna.

चैत्रप्रमा, चैत्रगतप्रमाप्रागभावातिरिक्तानादिनिवर्तिका, प्रमात्वान्मैत्रप्रमावत् ;

Here, paksha is Chaitra-pramA;

Hetu is pramAtva;

SAdhya is Chaitragata-pramA-prAk-abhAva-atirikta-anAdi-nivartakatva;

DrishTanta is Maitra-pramA.

PramA removes ajnAna. Now, this ajnAna cannot be merely pramA-prAk-abhAva. So, the object of the instant anumAna is to show that Chaitra-pramA removes ajnAna which is NOT Chaitragata-pramA-prAk-abhAva and is anAdi. The DrishTanta taken is of Maitra-pramA. Maitra-pramA also removes ajnAna which is different from different from the pramA-prAk-abhAva of Chaitra and is also anAdi. Thus, sAdhya is there in DrishTanta. Hetu is obviously there in DrishTanta as Maitra-pramA will have pramA-tva. Now, since Chaitra-pramA has pramAtva i.e. hetu, by the force of anumAna, Chaitra-pramA will also be remover of an ajnAna which is anAdi and which is different from pramA-prAk-abhAva of Chaitra.